1: Gifford E-4,5 (1920-1921) 1929 009 Tonga 009

told the people that the gods wished pigs and other food, and when they saw the priest shaking they knew the god wanted something. There is no descendant of the present Toke living in Moungaone to-day. Kava Moungaone is the chief of Moungaone, and the two gods were his patrons.

A third deity of Moungaone was the fish god Fakapatu (26, p. 81).

Deities of Nomuka Island

Folautaofi was a god of Nomuka living in a hill called Fungaholu. The people prayed to this god and if anyone was sick, a person of his family sacrificed a little finger to the god. If a boat came from another place and then wanted to return but could not because of strong wind, the people thought it was because the god was living in the top of the mast of the vessel. The mast was then taken down, when the wind quieted and the sea became smooth, so that they had a good day to go, the mast was set up again. In the hill is a big hole with many human bones. It is thought that Folautaofi lived in this hole and ate men. The "boat" of the god was the *kakafatu*, a shellfish which is not eaten by the people.

Fehuluni, a deity who appears in various parts of the kingdom, is a frequenter of Nomuka especially (p. 292).

Deities of Uiha Island

Of the several deities of Uiha concerning whom I obtained information, Hikuleo (p. 292) and Tokeimoana (9, p. 234) have been to some extent described. Tokeimoana (Eel-in-the-ocean) became incarnate in the eel, as his name implies.

Tokeimoana's house, called Hakaumama (Reef-of-the-world), was in the bush on a tract called Fongolongo. A priest named Hakaumama lived there and was fed there and told the people whatever the god wanted. Sometimes the priest would say to the people, "The god has arrived and is desirous of dining on pork." Thereupon the people would bake a pig and give it to him. Or he would demand some tapa; whereupon they would cut off a piece and give it to him.

When there was any sickness, a healthy man or woman was brought to the priest to have a little finger amputated and taken to the god's house and offered as a sacrifice. The person selected was a child of the sick person's mother's brother (*tuasina*), in other words, an inferior cross-cousin. Some of the sick got well.

Taufaahau (afterwards King George I) and his family bowed down before the god Tokeimoana. They were forbidden to eat sea eel, but the people who were not worshippers might eat it. The people who worshipped this god had to lie exposed on the spot where the eel had been broiled or baked even if the fire was still burning. If they knew it was the place where their "god" had been killed they would go off in another direction so as to avoid coming close to it. Whenever the eel in which the god was incarnate crawled about on dry land, the people assembled at the god's house and talked to it and when it returned to the water they left.

Haveakai was another Uiha god but was worshipped only at Felemea. The priests of this god, after conversion to Christianity, bore the name Malakai. I could not learn the Tongan name. The priest is said to have manifested the usual trembling when the god entered him. People near death were brought to him and finger sacrifices offered by some one of the sick person's relatives. So far as I can learn the operation of cutting off a finger joint was never performed by the priest himself, but always by one of the supplicants. The informant did not know what animal constituted the "boat" of the god. Offerings of food brought by the people to this god would be completely consumed by Malakai, if he were inspired, or as the Tongan informant put it, he could

57: Clerke G,T-5 (1777) 1967 OU9 Tonga OU9

that nothing remain'd of the Ear, but the outside fleshy Skin; this I understand was for the reception of some Ornament, which was fashionable at their Isle, but having nothing in it now, it hung about their Shoulders. The Natives of Fidgi are the only people in this part of the World, who use Bows & Arrows in Battle: it is very amazing, that tho' these Friends of ours, experience the efficacy of them in their own destruction, that they do not attempt an imitation, but still adhere to their Spears & Clubs, which they find so infinitely inferior Weapons, they have Bows and Arrows, with which they Shoot Birds & Fish, but have no idea of improving them to nobler uses, tho' they have the Example before their Eyes. They tell us, the Fidgi Gentry frequently eat their Prisoners, & deem a good jolly Carcass of a Man the most delicious Fare in the World, so much so, that the Feast is wholly devoted to the Gentry, the lower Class not being sufferd to taste: they give us so particular an account of this Business & at the same time it is so universal among them, that for my own part I have no doubt of its Authenticity, and that they do deem it a choice repast. Every principal Family among our Friends, here, have a particular burying Place, which they call their Mori; it is form'd by throwing up an Elevation about 6 or 8 feet above the general Surface of the Earth, which they render compact by facing it with large Stones or Sod; a very large one in particular at Amsterdam, was fac'd with Stones which they had hewn for that purpose, about a foot thick, 5 or 6 in length, & 4 or 5 in breadth;[1] in the middle of this rising is a House into which the dead Body is carried & buried. These Elevations of the Mori's are from an 100 to 2 or 300 yard, in circumference, they are held very sacred; nobody goes near them but the People of the Family: it wou'd be Death to one of the lower Class of People to enter one of the little burial Houses, & I much query if it wou'd not, to be seen walking over the Eminence of the Mori. There must be a great deal of Pain in their Mourning Ceremonies for their Friends here, they make a confounded howling & beat their Faces just upon the Cheek Bone, till the Blood & Tears flow most abundantly. I believe the more heartily they beat themselves, the greater Compliment they are suppos'd to pay to the deceas'd; they must have some very persuasive Inducement, for 'tis almost incredible to what a degree they torment themselves upon these Occasions. A very fine Lass, a particular Friend of Feenow's, with whose Household I was very intimate, made herself such a fright (in honour of old Mallawogga's wife, who was a friend of hers, and died whilst we were there) that I absolutely knew no more of her at our next Meeting, than if I had never seen her in my Life: that mutilation of the hand by cutting off the little finger, is certainly a ceremony at the death of their Relations; I enquir'd the particulars of this Circumstance of many of them; they all told me, the right hand finger was devoted to the father, and the left to the Mother.[2]

[1] This was evidently a *langi*, or royal tomb.

[2] This last detail of the propitiation ceremony so often referred to is found nowhere else, but is not impossibly true.